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*The Abuse of Liberty.*

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A

S E R M O N

Preach'd before

T H E H O N O U R A B L E

House of Commons,

On the 5th of November,

1722.

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B Y

*WILLIAM BURSCOUGH, D.D.*

Chaplain in Ordinary to His Majesty.

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L O N D O N :

Printed for J. Nicks, at the *White Hart*  
in *St. Paul's Church-yard.* 1722.

The House of Commons

2 E R M O N

Presented before

THE HONOURABLE

House of Commons



11. 26.

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WILLIAM BORSOCCO  
Chaplain in Ordinary to His Majesty

L O N D O N

Printed for J. Nicks, at the White Lion  
in St. Paul's Church-yard.

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Dr. BURSCOUGH's  
S E R M O N  
Preach'd before the Honourable  
*House of* COMMONS  
On the 5th of Novemb. 1722.



Martis 6 die Novembris 1722.

Order'd,

**T**HAT the Thanks of this House be given to Dr. BURSCOUGH for the Sermon by him Preach'd before the House Yesterday at St. Margaret's Westminster, and that he be desired to Print the same; and that Mr. Leheupe and Mr. Walter Chetwynd do acquaint him therewith.

PAUL JODRELL,  
Cler' Dom' Com'



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A  
S E R M O N

Preach'd before the Honourable

House of C O M M O N S.

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1 P E T. ij. 16.

----- *not using your Liberty for a Cloak of  
Maliciousness*-----

**H**AVING at present the Honour of speaking in this Place, on this auspicious Day, upon so many Accounts sacred to Liberty ; at this unhappy Juncture, when so many seem weary of the Blessing ; and before this Honourable Assembly, the publick Guardians and Protectors of it ; I cannot, I persuade my self, make choice of a Subject more proper for the Occasion, more deserving

deserving your Attention, or more becoming a Minister of the Gospel, than this which the Apostle in the words read to You presents Us with.

For the better Understanding of which, it must be remember'd, that the Gospel of our Lord and Saviour is in several Passages of Scripture represented to Us as a State of *Liberty*, and the Apostle St. *James* styles it *the perfect Law of Liberty*. The Nature of which Liberty, if we consult these Writings, we shall find to consist in these three Things ; in a Freedom from the Dominion and Guilt of Sin ; in a Freedom from the *Jewish* Rites and Ceremonies ; and in a Freedom from a slavish Subjection, and Dependance on any Power upon Earth. In these three Things consists the Nature of true Liberty, a Word than which none has a more grateful Sound, and than which none, I fear, has ever been more ungratefully abused ; there having to these three Sences in the earliest times been advanced as many others in direct opposition. For some wilfully mistaking the Notion of Christian Liberty, took the Liberty to discharge Men from all Obligation to the Moral Law ; and so Liberty was abused to Licentiousness. Others stretching their Liberty to the utmost Bounds, and exercising it in all Cases without any regard to the Infirmities of their Brethren

Brethren, broke through all the Laws of Christian Charity ; and so Liberty was abused to Scandal. A third sort being told that they were *free*, that they were *servants of God*, that they must *call no man master upon earth*, and the like, discharged themselves from all Obligations to Government, and disclaimed all Subjection to the Higher Powers ; and so Liberty was abused to Rebellion. This innocent Word therefore having in such gross Instances served for a Cloak of Licentiousness, Scandal, and Rebellion, we find the two great Apostles, of the *Gentiles*, and of the *Circumcision*, with one consent, and almost in the same words, cautioning Men against the abuse of it : *Ye have been called*, says St. Paul, *unto liberty, only use not liberty for an occasion to the flesh* ; And St. Peter in the words now read, *As free, and not using your liberty for a cloak of maliciousness*. And this we may observe to have been the constant manner of the first inspired Preachers of our Faith, not to spend their time so much in vain Joy and Gratulations for the Blessings received, how great and valuable soever in themselves, as in Cautions and Exhortations not to abuse them.

Wherefore, in imitation of these great Examples, tho' the Memory of this happy Day, in which the indulgent Providence of G O D to this Nation



Nation has more than once appeared in the preservation of our Liberties both in Church and State, is enough to tempt a Man, capable of being warmed with so pleasing a Subject, to spend the Time either in congratulating Our selves so great a Blessing, or in Praise and Thanksgiving to the Author of it: yet I shall chuse rather to touch at present upon the Abuses which may be made of it, especially having the Honour of speaking to Those, who, if any such Abuses are found, are best able to correct them.

The Subject therefore I would at present entertain You with, being the Abuse of Liberty, the best way I think will be to fix the notion of Liberty, and from thence deduce the Abuse of it.

Liberty then in its fullest Sence, is a Power of acting as we please; but Liberty in the present enquiry being supposed a Blessing, it cannot consist in that which would in reality prove the greatest Curse. Whoever therefore sets up his own Will, Pleasure, and Inclination for the Rule of his Actions, abuses Liberty, and sets up for Licentiousness.

Our own Will therefore being thrown aside as an improper Rule of our Actions, Liberty may in the next place be consider'd as a Power of acting according to the best of our Judgment.

ments. And indeed, if Men lived wild and out of Society, I see not what other Rule they could go by, but every one would be at liberty to act, as in his own Judgment He thought best. But being join'd in Society, and obliged to act in concert with Others, Mens Judgments are apt to differ. So that to leave every Man to act according to his private Judgment, is to dissolve Society, and abuse Liberty.

If all Men were Wise and Good, there would be no need of Laws and Government, but every Man might be left to follow his own Judgment and Inclination; for every Man would be a Law to Himself: But this, I think, being never to be expected, the next Thing is to agree among themselves upon some Rules of acting, that is, upon some Form of Government: And that Government which leaves Men most in their natural Liberty, with the least Inconvenience to the Whole, is the freest State and Government. Whoever therefore breaks loose from those Laws which the Society he is of have agreed to act under, is an Enemy to that Society, and an Abuser of Liberty.

The best Laws signify nothing unless they are duly executed. There cannot therefore be a greater Abuse of Liberty, than to be remiss and negligent in the Punishment of those who violate them.



In all Free States, great Care is generally taken to tie up, as much as possible, the Hands of the Magistrate; not with a Design that Offenders should escape unpunished, but to prevent the Abuse of Power. Whoever therefore takes Advantage in any such Instance, and offends against the Spirit of the Law, under the Protection of the Letter of it, makes an unworthy Use of that Liberty which the Laws, perhaps strictly speaking, Give Him, but never Designed Him.

Yet in the freest States it will be sometimes necessary to devolve more Power upon the Magistrate than ordinarily He is intrusted with. And the Reason of doing it is, the present Danger which may threaten the Government, and the Confidence repos'd in the Integrity of the Governour. Whoever therefore, without any Possibility of knowing the true State of Things Himself, shall in times of publick Danger, endeavour to ridicule it, or shall presume, by unjust Suspicions and groundless Jealousies, to lessen the Confidence of the People in their Governour, acts a Part directly contrary to true Liberty, and is an Abuser of it.

So that upon the Whole, Liberty is not a Power of Censuring our Governours, of making the most malicious Construction of their Actions, of alarming the People with imaginary Dangers,  
and



and shutting their Eyes against the real Ones ; It is not a Power of Libelling the Government, and a Trick of evading the Punishment due to that Offence ; much less is it a Power of committing Treason, and taking Advantage of the Difficulty of Legal Conviction ; It is not a Remissness in executing the Laws against the Enemies of their Country, or a foolish Pity for Criminals in order to derive an Odium upon those who bring them to Justice ; It is not, in short, a Power of acting as every Man pleases, or as every Man thinks best, tho' in opposition to the common Rules agreed on by the whole Society : Every thing of this Nature is an Abuse of Liberty ; And whoever, either in Discourse or Writing, shall make it his Business to lead the People into any such false and dangerous Notions of Liberty, are justly to be number'd among those whom the Apostle censures, *who while they promise liberty, are themselves the servants of corruption.* But true Liberty is the Reverse of all this, and those alone deserve the Character of a Free People, who placing the strictest Guard on their own irregular Wills and Passions, avoid all Appearance of Licentiousness ; who distinguishing between Natural and Civil Liberty, obediently submit to the Laws of their Country ; who rejoice and, as much as in them lies, endeavour to see them duly executed ;

who take all imaginable Care that none shall evade them; who, tho' vigilant and jealous of every Step that may be taken to endanger their Liberties, yet in the Midst of their Jealousies preserve Sense enough to distinguish between Power given to destroy their Liberties, and Power necessary to defend them. This alone is true Liberty, the only Liberty worth contending for, the Liberty which it has pleas'd God hitherto to preserve to Us, and which is the grateful Subject of this Day's Thanksgiving.

There could not in the whole Compass of Discourse be a more pleasing and agreeable Subject of it, than to be able at this Time to look back on the general Behaviour of the Nation, and from the strictest View of it, to find Reason to applaud their Conduct. If from the Time of the Revolution, from which Time we date the Preservation of our Liberties both in Church and State, we could date too the Good Use we have ever since made of them, this Day would be indeed a Day of pure and unmix'd Joy, and Thanksgiving. But if Liberty be the Thing I have represented it, we have great Reason I fear for Grief and Humiliation, since there's not a single Article or Branch of it which has not been shamefully abused. For was there ever a greater Licentiousness in the Lives of Men, a greater Dissoluteness of Manners, a greater Im-

patience



patience of Restraint in every kind, as if none could be Free, but those who had thrown off all Obligations, and without Libertinism there could be no Liberty. But not to detain you with Instances in this kind of the Abuse of Liberty, which it may be said is the Complaint of all Times, give me leave to touch over again some of those Instances already mentioned, which may have a nearer Relation to our present Circumstances.

A dangerous, cruel, and bloody Conspiracy has been of late formed, and is still carrying on against His Majesty's Person and Government; the Subversion of our Religion, Laws, and Liberties, is the barbarous Aim and Design of it; the Particulars, as far as is thought convenient, have been laid open. What now has been the Return of a Free-People? To clamour for want of more Intelligence, to precipitate the Measures of the Government, and, as far as in them lies, to foreclose the Means of any fuller Discovery. For the Safety of the Nation it has been found necessary to draw out the Forces, and to form Encampments. What now have been the reflections of a Free People? To applaud the Care and Vigilance of their Governours, and to return their most grateful Acknowledgments for it? On the contrary, to form the most unreasonable Suspicions, and to make invidious Comparisons between this Best and the Worst of Reigns.

The



The Situation of Affairs is such as requires an Augmentation of the Forces: To this has been furnis'd the Danger of Standing-Armies, the destructive Influence of them on free Governments, and the Grievance it was thought before the Revolution. I mention this plainly, and without Disguise, as being not in the least apprehensive, however it may be laboured, of any dangerous Parallel that can be drawn between an Army kept up by Consent of Parliament, and Another Against it; between a *Popish* Army to bring in their Religion, and a *Protestant* one to keep it out; between an Army raised to secure our Liberties, and Another to destroy them; between an Army under the Command of a Prince who through his whole Reign has never, in any one Instance, made the least Attempt towards Arbitrary Power, and Another modelled by a Prince whose whole Reign was one continued Effort to obtain it.

It has been already observed, and nothing can be more just, that all free Governments should be highly cautious how they trust Power in the Hands of any one. But it has been observed too, that it may be sometimes Necessary; and When can it be more so than at a time when a most unnatural and execrable Conspiracy is working Within Us, when Foreign Powers have been solicited to support it, which tho' hitherto in  
vain

vain, yet no doubt are still warmly applied to; And it lies sure upon Us in a just sense of Gratitude to keep them from any further Temptation, and to convince them by the strongest Arguments, that an Army can afford, that they have no reason to repent their Generosity. This good Effect, I doubt not, will be produced by Strengthening Our-selves; but what Effect an indolent Neglect of providing for our Safety, under the specious Pretence of securing our Liberties might have produced, I am unwilling to conjecture; Tho' in all probability the Event had been fatal, and these fond Lovers of Liberty would have soon found, that by hugging their Liberties too close, they had at length stifled them.

In such Circumstances as we at present labour under, what better, or what Other Measures could have been followed, than those which the Wisdom of the Nation has enter'd on; — The Advice, it seems, is to gain the Affections, and reign in the Hearts of the People. The Advice, it must be confessed, is Good and Reasonable; so Good and Reasonable, that from the Moment in which this Reign began, it has been always strictly followed. If the exactest Administration of Justice, if the most religious Observance of the Laws, if the most gracious Condescensions, if every Great and Princely Virtue can



can win the Affections of the People, their Affections are already won, and no doubt His Majesty has already, and for a long time, reigned in the Hearts of the Best and Wifest part of His Subjects. But if, as the Advice insinuates, the Bulk of the People are still alienated, as they are free to Give Advice, so let them as freely Receive it. Let them act as becomes them in their severall Stations; Let them not infuse Jealousies in the Minds of the People; Let them not be *afraid where no fear is, and flee when no man pursues*; Let them honestly confess, that no one Step has been taken towards the Diminution of their Liberties, nor any Inclination appeared to infringe them. Let them in a Word fairly acknowledge, that those whose Affections are gained to the Government, will not be Alarm'd at the Security now granted; and that those whose Affections are not gained, are not fit to be trusted.

Among the many ways taken to poison the Minds of the People, and to alienate their Affections, the most dangerous, and diffusive, has been that insufferable Licence which has been of late so scandalously taken of spreading Seditious Papers, and Libels thro' the Kingdom. This at length is advanced into a Claim of Right, and it is declared, that no free People can subsist without them. Were Men of low and needy  
Circum-



Circumstances alone concern'd in this Matter, the Government, for ought I know, might continue their Indulgence, only taking care that as they Write for Bread, so they should sometimes Eat it in Sorrow. But when Men of great and plentiful Fortunes shall abuse the Leisure which their Circumstances afford them; when Men of Parts and Education shall prostitute their Pens in conveying Weekly Poison through the Nation, it is certainly high time for those who are in Authority to look about them, and prevent the growing Evil. It must be confess'd, that there may some Difficulty attend a nice Adjustment of this Matter, so as to provide against all Possible Inconveniencies; But sure it can be no great Difficulty to provide such Laws as shall make Men effectually understand, that Papers, so glaringly pointed against the *present Government*, that He who runs may read it, shall not be deem'd innocent under the Cover and Protection of two or three Words thrown in, about *Former Reigns*, and *Neighbouring Kingdoms*; For as the Case at present stands, the most barefac'd Insults pass with Impunity, and all is right and well, and ample Satisfaction made, if at the End of a virulent Paragraph, full-fraught with Sedition, the Writer can but perswade Himself in a dull Line or two to protest against Fact. As therefore in former Times the Abuse of

C

Power

Power, and stretching it too far, produced good Laws for the Liberty of the Subject; So it may at present be worth while to consider, whether the Abuse of Liberty should not in its Turn produce some good Laws for the Safety of the Government. Seditious Papers are the certain Fore-runners of publick Confusion; The Tendency is natural; nor is it to be wondered at, that when Some *write* Upon the Confines of Treason, Others should *act* Within them. They naturally tend to diminish the Horror of the Crime; For when Mens Ears have been used to traiterous Expressions, and their Talk has run long in that Channel, As common Swearers by Degrees lose all Sense of Oaths, So these lose all Sense of that Crime; till at length, being confirmed and hardened in it, it shall be difficult to perswade them, that Treason and Rebellion are Serious Things.

If any Man doubt of this, I would desire Him to look back no farther than to the late Rebellion, and let Him remember with what a careless Concern those miserable People flocked into it, without any Apprehension of Guilt or Danger, but with the same Unconcern as if they were going to a Fair or Market: Let Him remember, after the Success of His Majesty's Arms, when their Persons were secured, and reserved for Justice; let Him, I say, remember  
the



the little Sense they had of any further Consequence of the matter, than the Trouble of taking an inconvenient Journey at an unseasonable Time of Year; Upon their nearer Approach, when, by the deserved Marks of Infamy usual in such Circumstances, they began to apprehend that they were not brought up only to see the Town; Let any Man remember the Surprise and Confusion they were in, as if some strange and unexpected Accident had befallen them, and they were not treated with that Dignity and Respect which they looked for; Let it be further remember'd, when the Principals of them were Arraigned, Convicted, and Sentenced, what little Expectations there were that the Sentence would be ever executed; Immediately after Execution, and the justest Punishment inflicted on them; let it be remember'd, what an Alarm some took at so bold a Stroke, and what unkind Censures were passed by Others on the sanguinary Temper, as 'twas called, of some Able and Active Ministers who were well-prepared to bear those Censures, or any thing worse, for the Love they bore to their King and Country. Let any Man, I say, remember, and reflect on this whole Transaction from the Beginning to the End, and then tell Me what other Account can be given of it, than that Men may be so far blinded to their Destruction, as to have lost all Sense and



Horror of the Greatest Crime, and to look on Treason and Rebellion as nothing at all. Wherefore to awaken Men, if possible, to a Sense of it, and to preserve and enliven the Sense of it in the Breasts of all those who have not yet lost it; give Me leave to lay before You, in as few Words as possible, the cruel and fatal Consequences which must attend all Treasons and Rebellions against the present Establishment, should it please God, for our Sins, to give Success to any such Wicked Enterprize.

Near two Centuries have now passed since our happy Deliverance from the Corruptions and Tyranny of the *Roman* Church. From that Time to the present Day, their constant Endeavours have been to destroy, or, as they call it, to *Recover Us*. Once, it is recorded, in the Dawn of the Reformation, under a Queen of their own Perswasion, they *did recover Us*; and by the cruellest Treatment, and most barbarous Persecutions, taught Us what we are to understand by that Word. It pleased God in His Goodness, and for His Elect's Sake, to shorten those Days. To Her succeeded a glorious Protestant Queen, under whose auspicious Influence the Reformation raised up its Head, took Root, and spread itself over the whole Nation. It ought certainly to be looked on as a Lesson of Providence, and such as God would teach the Reformation.

Reformation from its very Infancy; That there's no Possibility of its Preservation under a Prince of a different Persuasion, when by such early Instances on either Hand, He shew'd it Expiring under one Queen, and Reviving under the Other. This Lesson, which Providence designed for the Instruction of Protestants, and which, plain as it is, it seems some have not yet learned, the Papists easily understood. For tho' they have sometimes ventured at a bolder Stroke, as Witness the Deliverance of this Day, when our King, our Nobles, and our Commons, were in a most savage and unheard of Manner Destined to the Slaughter; yet their constant Endeavours have been to Pervert our Princes, as well knowing they shall be Masters of the Flock, if they can but gain and corrupt the Shepherd. After long Trials, and many Attempts with more or less Success, they at length gained a Prince who had not only Imbided their Religion, but had Courage enough to Profess it: They had Then the Game secure, and in their own Hands, had they but known how to play it; but seeing they had but One Life to depend on, they were desirous to secure Another; And so in consequence of the first and ruling Principle of all their Motions, by some Means or other they procured a Successor. I desire it may be Here observed how Necessary these

Wise



Wise and Crafty Men in their Generation thought it to have a Prince of their Own Persuasion upon the Throne, that they should venture at so bold a Step, and rather than run the Hazard of leaving the Throne vacant for a Protestant Successor, should run the much greater Hazard of filling it with a Popish one. But, as I said, in consequence of their first and ruling Principle, they thought this the wisest way; And God, who taketh the Wise in their own Craftiness, disappointed them. For the Nation alarm'd at this and many other violent Measures, called over to their Assistance a Neighbouring Prince related to the Crown, who by His happy Arrival brought with him the Second Deliverance of this Day. The Joy of all Protestants at that time was such, as might be expected from Men who saw themselves and their Religion rescu'd from the Grave. They enter'd with one Consent into a long and expensive War in Defence of their Liberties and Religion. And when they saw the dear and valuable Life of their great Deliverer drawing to its End; And, by the late Death of a Young Prince, all Hopes defeated of a regular Succession in the Protestant Line; they exerted that natural and inherent Power which necessarily resides in every Nation; They limited the Succession of the Crown, they passed over those

Branches



Branches which by Principle must ruin Us, and transferred it to the First in Blood who was capable of preserving Us. From this short Account every one may see what has been the *Great Point* which ever since the Reformation has been on Both Sides contended for. And what is That? To have a Prince upon the Throne of their own Persuasion. This has been the One, Grand, Deciding Point which both Papists and Protestants have been so long agreed in to be of the last Consequence, the Momentous Affair which has on either Side been managed with such Dexterity, which has been Resolved in the Cabinet, and Disputed in the Field, the final Result of their Arms, and Counsels. Wherefore bidding a long *Adieu* to all such Triflers, who against the Experience of Ages, and the Judgment of all Sides, and the inflexible Reason and Nature of things, can imagine that a Protestant Body can be safe under a Popish Head; Let every Man possess his Soul with the fullest Assurance, that the present Contest between Us is not about Particular Persons, or exchanging One Family for Another, But the Stakes now plaid for are our Religion and Liberties; and if we are once defeated, there's nothing to be expected but the last Extremities, or to embrace a Religion whose Principles we abhor.

And

And how justly we abhor them, we need go no further for a Reason than the barbarous Design of this Day, which considered in all its Circumstances, is such a Master-piece of Iniquity, as is too black to be aggravated, and too well known to be particularly recited, and which will for ever remain an indelible Mark of Infamy on their Religion, unless it should please God for our Sins to give Success to any of their Desperate Attempts, and so settle it once more in this miserable Nation: And then perhaps this Day of Praise and Thanksgiving may be blotted out of the Calendar, or rather change its Nature, and become a Day of solemn Fast and Humiliation for the Disappointment they met with in it. Nor let it move any Man of Sense that some have since denied the Matter of Fact; For what unsuccessful Villany was ever willingly owned? Tho' this was not only owned by the Conspirators, but justified by some of them as agreeable to that ardent Zeal which every Man ought to bear towards Religion. Good God! that ever any Men should go about to justify That by the mild and peaceable Laws of Religion, which can be never justified by the cruel Laws of War. For grant that we are Hereticks, that we are therefore their irreconcilable Enemies, and there must be perpetual War between Us, yet there are Rules and  
Laws



Laws to be observed among the greatest Enemies, and such insidious, dark, and treacherous Designs, are always excepted in them. The Memory of this happy Day, which has been doubly blessed by Providence, in rescuing Us from the Hands of Popery, Once within our own Memories, and Once upon the Occasion I have been speaking to, has obliged Me to expatiate a little on this particular Fact which I would have passed over in silence, as I do the frequent Persecutions, the Massacres, the Perfidiousness of all Sorts, which have been the constant Practices of the Romish Church, in the Defence, and Propagation of their superstitious Worship. — And is This the Religion for which we would exchange our Own? Is it for This that Protestants act in Concert with Papists? That the Powers of *Europe* have been solicited? That the most sacred Oaths are violated, and the most solemn Engagements trampled under Foot? That *Papists* should with well to their own Religion, and to that End desire a Prince of their own Persuasion, is what is natural, and might be expected from them. Yet some of These, I should hope, dread the Execution of the present black Designs; And tho' they could be pleased with the Fruits, and Consequences, yet start at the Confusions thro' which they must arrive at them. Others perhaps among them sit still



in the calmest Expectation ; with Hands folded, or no otherwise lifted up than in Prayer to Heaven for Success on our Endeavours, and to prosper the Destruction we are bringing upon our selves. But be it that they are All possessed with the same blind Fury, that they are All engaged in the same horrid Design, yet still 'tis for what *They* think Religion, 'tis what their misguided Conscience dictates to be their Duty, *They* break thro' no Oaths, they are not false to their Allegiance, they act but in Consistence with their Principles and Interest ; so that These are not so much to be wonder'd at : But that *Protestants* should engage in any such Attempts, that *These* should be the zealous, forward, and active Contrivers of them, is cruel, barbarous, and unnatural, and what cannot be reflected on without Astonishment.

We have been ever since the Revolution struggling for our Liberties and Religion : Vast Treasures have been exhausted, and Rivers of Blood shed in the Glorious Contest for these two precious and sacred things. It has pleased God to bless Us with wonderful Success, and to establish Us in the free Exercise of our Civil and Religious Rights under the auspicious Influence and Protection of an indulgent Protestant King, our present most gracious Sovereign.

reign. These are the Blessings which we had so long Prayed and Fought for, And Now that they are Granted, Are they to be delivered up again, and thrown back, as it were, in the Face of Providence, as Gifts not worth preserving? Why then have we so long contended for them? Why have Half the Powers of *Europe* been called in to our Assistance? Why did we not from the Beginning deliver Ourselves up, and prevent the Effusion of Christian Blood? How could we answer these Questions at a Bar of Justice? And if we should be so far infatuated as to deliver Ourselves into the Hands of Popery, What could we offer in Arrest of Judgment, if in the Name of every thing Just and Sacred, *Sentence* should be demanded against Us, as an Abandon'd Race, who for the Space of above Thirty Years have been Sporting with the Lives and Fortunes of Mankind, have been Wantoning in all the Miseries of War, and filling all *Europe* with Blood and Confusion, in Defence, as was Pretended, of those sacred things Religion and Liberty, but in Truth, and as it appears at last by our own Confession, in Defence of Trifles not worth the keeping. This One Reflection, which I have but just hinted to You, and which the tender Regard I bear to the Honour of my Country, forbids Me to dwell longer on, is enough to fill the Mind



of every thoughtful Man at present with Shame and Confusion, but will make the *Ears of every One that hears it to tingle*, when at a proper Time and Season it shall be set forth in all its Colours, and grace the Harangue of some *Po-pish Advocate*. I speak it plainly, and at Once, If thro' our Weakness and Inadvertency, If thro' our Fault and Negligence, the present impious Attempts against the Sacred Person of our King, and His Government, should take Effect and succeed, (which God avert!) there's no Measure of Punishment, no Degree of Misery, no Mark of Scorn and Infamy, which in the strictest Justice we have not Deserved. Wherefore if in any Part of this Discourse I may be thought to have reflected with any Degree of Severity on the Conduct of Those who at so Critical a Juncture, under Pretence of Liberty, are for restraining and tying up the Hands of the Government; Let it not be imputed to any Contempt of, or evil Affection towards the Liberties of the Subject, but as it ought to be, to the Respect and good Affection I bear towards the present Happy Establishment, which can alone support them.

The willing and effectual Endeavours which have been lately shewn by this Honourable House, to strengthen the Hands of His Majesty, against his Secret and Open Enemies, are such  
as



as leave no room, were it proper for me, to say any thing further : All that is left for the most passionate Lover of his Country, is, to desire You may proceed as You have begun; and that no peevish Opposition, no Clamour about Liberty, may divert You from any of those Good and Wise Ends You have proposed to Yourselfes. The more agreeable and pleasing Task, it must be confels'd, is to serve One's Country with the universal Concurrence and Acclamations of the People ; But let this Easy Part be reserved for Men of less Conduct, and Abilities. To ride over the Head of all Opposition ; To crush the Attempts of Open Enemies ; To trace the dark Designs of the more Hidden ; To defeat the insidious Counsels of False Friends ; and to bear with the Mistakes, Jealousies, and Misconstructions of Weak Ones ; To save the Nation, if possible, *With* its own Consent, or if not, *Without* it, is the Difficult, tho' more Glorious Province, You have undertaken to Adorn, and such as is Worthy the Vigilance, and Application of a Great, and Wise Prince, Supported in His Just Administration by the Spirit, Vigour, and Resolution of a *British Parliament*. In Confidence of Success from such united Vertues, and Endeavours, Let Us praise Almighty God, and beseech Him

to

to perpetuate the Blessing, that so our Religion  
may be preserved pure and undefiled, and our  
Liberties transmitted safe, and inviolate to latest  
Posterity.

*Which GOD grant, &c.*

Yourselves. The more agreeable and pleasing  
Task it must be consid'ed is to leave One's  
Country with the universal Confidence and  
Acclamations of the People. But for this Early  
Part be reserved for Men of great Conduct, and  
Ability. To ride over the head of all Op-  
position; To crush the Attempts of Open En-  
emies; To meet the dark Designs of the more  
Hidden; To defeat the insidious Snares of  
False Friends; and to bear with the Mistakes,  
Jealousies, and Misconstructions of Weak Ones;  
To save the Nation, if possible, from its own  
Corruption, or if not, to show it is the Difficult  
the more Glorious Province, You have under-  
taken to Adorn, and such as is Worthy the Vi-  
gilance, and Application of a Great and Wise  
Prince, supported in His just Administration  
by the Spirit of Liberty and Reason of a  
British People. In Consideration of Suc-  
cess from such united Virtues, and Endeavours,  
Let Us praise Almighty God, and bless Him

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